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Keep for Reference

HAND BOOK

FOR

CORPORATE MEMBERS

AMERICAN BOARD OF
COMMISSIONERS FOR
FOREIGN MISSIONS

BOSTON
1915

HAND BOOK

FOR

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Issued By

AMERICAN BOARD OF COMMISSIONERS
FOR FOREIGN MISSIONS

BOSTON
CONGREGATIONAL HOUSE
1915

EXTRACT FROM THE BY-LAWS

DUTIES OF MEMBERS. *Inasmuch as membership in this corporation is not an honor merely, but is a trust which cannot be discharged without labor and sacrifice; therefore, every member shall be considered as pledged to perform its duties, and especially to be a constant attendant at the meetings of the Board, whenever such attendance is possible. Absentees are expected to send to the Recording Secretary letters giving the reasons for their absence.*

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HAND BOOK FOR CORPORATE MEMBERS

THE NAME OF THE BOARD

When Rev. Samuel Spring and Rev. Samuel Worcester, in that famous ride from Andover to Bradford in 1810, discussed the project of forming a Foreign Missionary Society, and decided to recommend to the General Association of Massachusetts that the new organization be called "The American Board of Commissioners for Foreign Missions," they chose a title which has proved of incalculable benefit in promoting and conducting the work. This is increasingly evident as the years go by. We do not refer to the accuracy of the title as setting forth exactly what was in mind, or to its dignified and sonorous sound, which seems to impress many. The value of the name is found primarily in the fact that it stands for America and American Christianity, and is regarded in this light in many parts of the world. It brings to the work the prestige of the United States. Nor is this inference entirely unwarranted, since the Board was organized for the purpose of providing an outlet for the foreign missionary enthusiasm not only of the Congregationalists, but of the Presbyterians and other ecclesiastical bodies. For many years no other society stood for American Christianity in foreign parts, and so by an entirely natural process, the government officials and natives of the lands to which the missionaries went came to look upon this organization as broadly representative of our country. Although the Board has now become Congregational, the original, evangelical, non-sectarian policy has been continued. The Board has sought to live up to its great name.

WHAT THE AMERICAN BOARD STANDS FOR

The American Board, the oldest foreign missionary society in America, has achieved for itself a place of leadership which is one of our most precious possessions. Not only among the American societies which have sprung up in its wake, but among the older European societies it has exerted an influence far beyond its numerical strength.

Whether in the great General Missionary Conferences, like those held in London in 1878, in New York in 1900, and in Edinburgh in 1910, or in the deliberations of the united Missionary Boards as in the Committee of Reference and Counsel, representing the Protestant missionary organizations of America, or the Continuation Committee, representing the Protestant missionary organizations of the world, the American Board holds a place of large influence and leadership.

The operations of no other Mission Board cover a wider range of activities or stand for policies that more universally demand the respect and confidence of the missionary leaders of all Communions. Its work is carried on in the great countries of the world and among the leading non-Christian races, as the Chinese, the Japanese, the Indian races, the Ceylonese, the Zulus, the Turks and Armenians and Greeks, the Bulgarians, Austrians, Spaniards and Mexicans, to say nothing of many African races, the wild tribes of the Philippines and the scattered peoples in the Micronesian Islands. Of these races, seventy-five million have been set apart as the American Board's exclusive field.

The character of its work covers every phase of endeavor that has for its purpose the salvation of the body, mind and soul of every individual, the creation of a society that shall be pervaded by the spirit and power of the Christ

and, in a word, the establishing of a permanent Christian civilization. These phases of work include the creation and promotion of the Church of Christ, the organization of the Sunday School, the establishment of hospitals and dispensaries where modern medicine was unknown, the development of the printing press, and the creation of a permanent as well as periodical educational and Christian literature, the promotion of saving and civilizing industries, leadership in moral, social and religious reformation, the creation and enlargement of every form of education from the kindergarten to the college and theological seminary. In fact, the Board is carrying on one of the most comprehensive and world-embracing propaganda for the uplift and redemption of the race that can be conceived.

In its policies it stands for progressive conservatism. It adheres to old methods that, according to present experience, seem to be the best and at the same time adopts new measures that give assurance of better results. A few of these fundamental policies, for some of which the Board stood almost alone for years, but which are now accepted generally by other Boards as the sane and effective method of work, are the following:

1. That natives of every missionary country must be relied upon to lead in the work of evangelization as well as in all other departments of the enterprise.

2. That the Native Church, humanly speaking, must find its life and strength not in the foreign missionary, but in the hearts and minds of its native membership.

3. That the Church which is to dominate the East cannot be a transplanted Occidental Church with its Western secretarian creeds and polity, but it must spring from the Gospel of Christ, from the soil of the land watered from its own Oriental heavens, beaten by its own Oriental storms and warmed by its Oriental life-giving sun.

4. That the native churches must have their own native pastors, conduct their own services, carry on their own missionary organizations and pay their own bills.

5. That the missionary's most important function is to search out and train the men and women in every country who will be able to assume positions of leadership among their own people in every department of missionary endeavor, and to lead the Church in all its varied departments, evangelistic, educational, moral and social, to a commanding place of power.

6. That, in order to secure such leaders, training institutions must be created and sustained; and this means schools of every grade, academies, colleges, normal schools, theological seminaries and professional schools, and in fact every kind of institution that can take untrained boys and girls and make of them leaders of conspicuous power.

7. That for the training of the people as a whole and for the use of the leaders in particular, the printing press is one of the mighty forces of growth and civilization and so is an indispensable agency in every mission field.

8. That sectarianism has no just place in missions, and that rivalry among missionaries is a sin. Hence the American Board puts little emphasis upon the word "Congregational" but stands always and everywhere for "the Gospel of Christ and Christianity." It readily joins with other denominations, wherever such a step promises greater efficiency and economy in educational, literary, medical, theological and even in church organization.

9. That permanence shall be aimed at rather than quick and superficial returns. The temptation to sacrifice strength and permanence for the sake of superficiality is ever present, and to this many societies yield to a greater or less degree. The American Board is not working for today but for eternity, and its endeavor aims at planting

permanent, self-supporting, self-directing, self-promoting Christian institutions which shall continue with increasing force and efficiency long after the work of the foreign missionary shall have been finished and the Church of Christ in every mission country shall have become triumphant.

10. There is no need to add that in the selection of missionaries, upon whom so much depends for carrying out these policies and directing this stupendous enterprise, men and women of the highest physical, intellectual and spiritual attainments are sought for missionary service. Devotion, unquestioned faith, absolute confidence in the power of the Gospel to redeem the world, intellectual gifts of a high order, ability to comprehend the greatness of the task, statesmanship, Christian daring and self-forgetful heroism, characterize the missionary force of the American Board in all its missions and in every department of its work.

The great reputation of the Board in America, as in foreign lands, has come largely through the quality of the missionaries. A representative of another Board expressed this with a pleasantry, when he said, "You can tell an American Board missionary as far as you can see him." Such men as Samuel Newell, Gordon Hall, Pliny Fiske, Levi Parsons, William Goodell, Cyrus Hamlin, Titus Coan, Hiram Bingham, Peter Parker, S. Wells Williams, Dr. John Scudder, Aldin Grout, Jerome D. Davis, Daniel Crosby Greene, J. H. De Forest, have given the Board a name and a quality which is beyond computation.

It is easy to enumerate the things for which the Board stands, as above, because our ideals and policies are now accepted quite generally by all progressive Boards; but it is worth remembering that it was not ever thus. When Rufus Anderson (whom Robt. E. Speer says was the greatest missionary secretary America has produced) pro-

pounded the ideal of "a self-governing, self-supporting, self-propagating Native Church" he was a voice crying in the wilderness. To many such an idea was quite impracticable, if not rank heresy. At the Edinburgh Conference, 1910, Anderson's slogan was heard on every side, as the accepted theory of missions. Few, however, recalled where it originated.

By common consent the greatest living authority on missions is Julius Richter, of the Berlin Missionary Society. A few years ago, when invited to sit with the Prudential Committee of the American Board at one of their meetings, he told us that the American Board had made a distinct and invaluable contribution to missionary science in the development of the democratic ideal, that our emphasis upon the rights and responsibilities of the Native Church had led certain British and Continental societies to look upon us with disapproval if not with alarm, as advocating a dangerous policy; but that our undoubted success in such lands as Turkey and Japan had convinced them that we are right. He added "You do not exalt as you should the importance of this your contribution to the science of missions."

THE OLD BOARD AND THE NEW

The American Board was organized in 1810 as a private corporation and so it has continued through most of its history. This has sometimes been used as a reproach, but never by those who have known the quality and spirit of the corporation, or those who have understood the circumstances of its origin and early development.

It is an historical fact that the Board, like nearly all the societies in Europe and America organized for foreign work, arose at a time when the churches, with rare excep-

tions, "cared for none of these things." The advocates of foreign missions were an exceedingly small minority, the fragment of a remnant, a voice crying in the wilderness. Under such conditions, there was nothing else to do but to organize independently. To this was added the necessity of having an interdenominational society, so that others than Congregationalists might participate in the enterprise. Yet it is significant that in our case the action was taken on the advice of an ecclesiastical body, the General Association of Massachusetts.

Thus arising in enforced freedom from denominational direction and responsibility, the Board has grown into its present dimensions. It has done its work and borne its witness all these years to a world gospel. In the midst of general indifference and occasional opposition, step by step it has won its way, until it has found a large place for itself in the life of the churches. It was indeed a significant event when the churches through their ecclesiastical organizations began to express a willingness to become responsible for the foreign work, and when at the meeting in Worcester in 1893 steps were taken by the Board looking to a corporate membership selected by ecclesiastical bodies, it was recognized that a new era had come. It is not necessary to trace the process of adjustment which grew out of this new attitude; but when in 1913, the Congregational churches through the National Council agreed to accept full responsibility and to accredit the Board as their agent for foreign work, it should be considered as the consummation of a century-long process of education and persuasion. At last we have the church taking unto itself the task Christ committed to it at the first. Let us not overlook the spiritual significance of this change. Perplexing administrative and financial questions are bound to arise from the new arrangement, but overshadowing all

these is the great fact that the churches claim the foreign missionary enterprise as their own. This should mean a gain in every way, especially in the matter of locating the place of financial responsibility. There remains not the shadow of excuse for any Congregational Church or Congregational member not to share in the expense of this work. This new responsibility must be expressed and met in the main by the voluntary service of the delegates to the National Council in their capacity as Corporate Members of the Board.

ORGANIZATION AND ADMINISTRATION

It is a peculiarity of the Board that the officers are not elected by the Prudential Committee, after the manner of banking and commercial corporations, but by the Board itself. They, therefore, constitute a co-ordinate body, deriving their authority from the parent organization, yet working under the direction of the Prudential Committee. Efforts have been made at various times to change this system, but the Board has expressed itself strongly as favoring the present plan. The Prudential Committee is charged with the direct responsibility of administering the affairs of the Board between Annual Meetings. They are the Board in operation. They make the appropriations, appoint the missionaries, and regulate the affairs of the missions, under the Charter and By-Laws. The executive officers sit with the Committee, present the various items of business, enter freely into the discussions, but have no vote. The officers among themselves are organized for co-operative work by means of the Cabinet, which meets before each Prudential Committee meeting, and at such other times as may be necessary. Every matter

coming before the Prudential Committee is first considered in the Cabinet, and is presented by the appropriate officer, with recommendation. When a decision has been reached, the matter is then referred to the officers to be carried out. Thus the officers are both the advisers and the executives of the Committee. The relationship has proved its value through many years, and never was working more harmoniously and effectively than now.

For executive purposes the administration is divided into the following departments: Foreign Department, Home Department, Treasury Department, Editorial Department. Secretaries assigned to the several departments not only have responsibility for the affairs of their department, but they also are charged with a responsibility toward all the work of the Board, the relation among themselves being a collegiate one. Thus each officer is kept intelligent upon all the activities of the Board abroad and at home.

The Prudential Committee subdivides its work by a system of minor committees on the various missions and departments, finance, appropriations, legacies, etc. The Finance Committee, acting with the Treasury Department, is charged with so many and such grave responsibilities in the matter of the Board's investments and financial problems arising from the field, that it meets not less than once a week. The Prudential Committee meets about thirty times a year, on Tuesday afternoons, from two to five.

KEEPING INFORMED

If any corporate member asks what is his first duty, the answer should be: The first duty of a corporate member is to keep informed upon the work and needs of the Board.

Information underlies both prayer and work. This information is to be obtained in the various publications of the Board, and so the first duty comes down to this, read what the Board sends out.

First of all comes the *Missionary Herald*, the monthly illustrated magazine (75c. a year; in clubs of ten or more 50c. each) which portrays what is happening not only on the Board's fields, but in all the foreign mission lands. It is a modern, wide-awake and effective publication, "the sort of magazine," one of the corporate members said, "that a man likes to see lying on his library table." It has news value, artistic merit and literary charm.

The *Missionary Herald* is the oldest and best known missionary magazine in the country. It began as the *Panoplist* in 1805 and became the *Missionary Herald* in 1818. It holds a unique place among religious periodicals —a place which other foreign Boards are quick to recognize. Talcott Williams, Head of the Pulitzer School of Journalism, and other students of publicity have expressed their admiration for the *Herald*, and their constant indebtedness to it. Edward Everett Hale used to speak of the influence of the *Herald* in making New Englanders acquainted with foreign lands, and in keeping them from provincialism.

The *Herald* is one of the Board's choicest assets. The large legacies, those running above $100,000, can usually be traced to the influence of this magazine, as well as multitudes of smaller legacies.

The largest legacy which the Board has received was from Asa Otis, of New London, Conn., amounting to nearly $1,000,000. It was reading the *Missionary Herald* that led Mr. Otis to make this princely bequest. In the matter of individual gifts and special donations for property and equipment, the *Herald* is unquestionably our greatest ally.

It is evident, therefore, that anything which should hinder, limit or complicate the distinctive appeal of the *Herald* in behalf of foreign missions would be a disaster to the Board.

The *Herald*, too, serves as an organ and circulating medium among the missionaries and native workers on the field. If it performed no other function than this, the magazine would be worth while. It binds us all together in nineteen missions and in the home land, making each one acquainted with what all the others are doing.

The constituency of the *Herald* is not as large as it should be, but it is an exceedingly choice one, and by common consent we are reaching this constituency in an effective way. No money appropriated by the Board in the line of home cultivation, produces such large returns as what is spent on this publication. The large free list (all corporate members, honorary members, pastors) makes a paying magazine out of the question, but what business firm would hesitate to spend $10,000 a year if it was certain to bring in $100,000? The *Herald* has done even better than that.

The upshot of it all is that the corporate members should read the *Herald*, commend it to their friends, and push it in their churches. Is it too much to ask that we should have a Herald Club in every Church to which a corporate member belongs?

Two quarterly publications are the *Envelope Series* and and *News Bulletin*. The former (10c. a year) presents in handy pamphlet form single articles of note, usually illustrated, describing some department of work, or some field, the career of a distinguished missionary, or a fresh putting of the foreign missionary argument. Each number is complete in itself, and has a special message to declare.

The *News Bulletin* is issued by the Home Department (without charge) in circular form and relates in crisp fashion some of the most recent and most stirring facts from the many fields. It is somewhat of a free lance among the

publications of the Board and, as it is sent to a carefully gathered list of individuals all over the United States, it carries the personal greetings of one of the Board's officers to a large and responsive branch of our constituency.

The annual publications are two: The *Annual Report*, and the *Almanac*. If the title *Annual Report* looks somewhat formal and uninviting, the volume (30c. a copy) is quite the contrary. It contains facts and figures as, of course, it should in reviewing the work of a year. It locates all the missionaries, describes all the institutions, surveys the several departments of activity in each field. It narrates the events of the year at the home base; summarizes the work of the officers, the Prudential Committee, and the District Offices. It preserves the minutes of the Annual Meeting, and records the actions there taken. The full report of the Treasury is included, with lists of the trust funds and investments held by the Board and detailed statement of expenditures. It is the authoritative record of that year in the Board's history which it reviews, and as such is of quite exceptional importance. From its pages too may be got a bird's eye view of the mission fields and their currents of life, together with numerous incidents and experiences of the year just closed that are specially significant. There is a wealth of information, accurate and effective information in one of these Reports, which an enterprising Corporate Member could use in missionary addresses, and in planning programs.

The *Almanac* (10c. a copy) is one of the most attractive publications of the Board. It abounds in pictures and appears each year in a cover of fresh and striking design. Within its small compass it presents the usual information of an almanac together with the facts and figures of foreign missionary work for the preceding year. Its descriptions of the situation and outlook of the several countries passed in review are of themselves worth more than the cost of

the annual. The *Almanac* holds a unique place and is greatly admired by other boards.

Besides these regular issues, the Board provides, as has been said, occasional leaflets and pamphlets, descriptive of some phase of its work or enforcing one or more of its appeals. The names of a few of these (for which no charge is made) will indicate their nature: *The American Board, What It Is, How It Works, Where It Works, The Forces at Work, Our Conditional Gift Plan; The Missionary Reading Circle; Some Things the War Hasn't Stopped.* A booklet entitled *Maps of the Missions* (15c.) contains a series of thirteen maps in four colors, showing all the mission fields with location of mission stations and of many outstations.

We have dwelt with some detail upon this matter of the Board's publications because we believe it to be of prime importance in addressing our new corporate members. We feel sure they will be eager to learn as to how they can inform themselves concerning the American Board and its work. A prerequisite to rendering service is a knowledge of that which one would serve. To get acquainted with the foreign missionary enterprise—that is the first step to promoting it.

Several of the publications of the Board are sent to Corporate Members without charge. The list includes the *Missionary Herald*, the *Annual Report*, and the *Quarterly News Bulletin*. The others are obtainable upon application without charge or at the nominal price indicated. We commend them all to your attention; we urge that you read them regularly, carefully and sympathetically. Back of your interest, your prayers, your gifts, your support in every way, lies the need of information. The publications of the Board are meant to furnish you that information. They will make you intelligent and capable corporate members.

PUBLICITY

The American Board is sending every week to thirty metropolitan papers in the country and every month to two hundred or more papers in smaller centers, items of news from its mission fields, stories of persons and events that reflect some of the aspects of foreign missionary work that are full of human interest. It finds a warm welcome for this material. The newspapers are glad to get it and print it conspicuously. Partly because its name, The American Board, is broad and unsectarian in sound, partly because care is given to the selection and preparation of the material, in part too because the secular press has waked up to the fact that foreign missions are a world force and produce information having news value, this newly organized Publicity Department of the Board finds an open and rewarding field for its activity. Corporate Members rendered valued service at first, in introducing the Department and its wares to papers in their localities. Now that the connection is made the Board finds itself in direct and cordial touch with many of the leading newspapers of the country.

PRAYER FOR THE MISSIONARIES

The missionaries have expressed at various times, and in various ways their deep longing for more prayer in their behalf on the part of the home constituency. It was at their own request that a cycle of prayer for the entire missionary force was formed, and a calendar of prayer issued annually. In this calendar each missionary is mentioned by name on a certain day. The Corporate Members can easily imagine what it means to a given mis-

sionary when his day arrives, and he knows that all his fellow missionaries are remembering him by name at the Throne of Grace, and that in addition to this, many personal friends and devout Christians at home are also praying that he may be guided, strengthened and blessed. Letters from the missionaries showing the appreciation of the prayer-calendar are pathetic and appealing. Could our Corporate Members realize the value of this service of intercession, we are confident that each one would secure one of these calendars, keep it on his desk or close at hand, and use it as a guide to prayer throughout the year.

In this connection, mention might be made of the daily prayer meeting in the Board rooms from 12.20 to 12.30, when the officers and office staff pause in their work, and when they invariably mention by name the missionary for the day. It would greatly strengthen the hands of the officers of the Board, if they could feel that the Corporate Members occasionally remembered them as well as the missionaries at this or some other convenient time.

One of our Corporate Members, who has only missed two annual meetings in twenty-seven years, has been making a study of the matter of missionary intercession in the pulpit, and he finds a sad lack in this respect. We pass his observation along, hoping that it may bear fruit in many of our churches. Should these words result in definite prayer for the American Board and the American Board Missionaries being introduced in scores of pulpits every Sunday, may we not be assured that the year upon which we are entering, so full of practical difficulties and baffling problems, will prove to be the greatest year in the history of the Board? "Brethren pray for us."

ATTENDANCE UPON ANNUAL MEETINGS

It is taken for granted that Corporate Members will plan to attend the Annual Meetings which correspond with the biennial sessions of the Council, but we wish to urge that the intervening meetings on the even years are of equal if not of greater importance. In Council years it is impossible for the Board to be given sufficient time for the proper presentation of its work. We, therefore, rely the more upon the full program of a nine session meeting in other years. In former days the Annual Meetings of the American Board were noteworthy occasions throughout the country. These occasions, for spiritual power and missionary enthusiasm were unique. It is the hope of the officers of the Board that under the new arrangement the meetings in the even years will be of the old time character. This will only be possible if we have a large attendance of Corporate Members. Is it unreasonable to expect that a person accepting this office will make it an annual engagement to attend the meetings so long as his term runs, in even years alternating between home and foreign missions?

THE YOUNG PEOPLE'S AND EDUCATIONAL DEPARTMENT

This is not a separate department but is a section of the Home Department of the Board. It aims to spread mission study plans among young people's societies and information from the field through every department of the church. Each autumn circulars outlining new plans and material are sent to the Sunday School superintendents,

while from time to time during the year printed messages are sent to pastors and to the leaders of young people's work. Through correspondence with a selected list of leaders in the denomination; through addresses at associations, conferences, conventions and individual churches; through the writing of articles on missionary education; through various pamphlets and through a system of report letters, representing the work of many stations and individual missionaries on the field, this department strives to stir interest.

Anything that Corporate Members can do to turn the attention of missionary chairmen, Sunday School superintendents and pastors toward the plans proposed by us would be a genuine help.

I. Mission Study

There are mission study plans for each department of the church. We urge the use of the regular Missionary Education Movement text books as prepared from year to year. We would like to see a mission study class in every young people's society. It is not easy to run a successful class, but it is the best method for producing intensively trained leaders. The official text book for the year ought to be reviewed by every pastor in a course of two or three consecutive talks in his mid-week prayer meeting. The assistance of three or four young people in preparing and presenting assignments from the book will add interest. Some pastors have given this course in their evening services with great success. Sunday School teachers often give an outline course from these books to their classes.

II. In the Sunday School

Each fall we send to every superintendent and pastor, plans for brief and simple *missionary programs.* The material is usually taken from our pamphlets with suggestions on how to make it interesting to young people. Some schools try to present a missionary incident in five minutes from Sunday to Sunday, while others prefer a ten-minute program once a month or an occasional full program.

The autumn months are set aside by joint agreement with the Homeland Societies for foreign missionary education in the work of the American Board.

The Christmas Exercise is sent out free of cost by the Board for use in the Schools. This exercise is prepared with great care, using the famous Christmas hymns of the Church and reducing the preparation to a mimimum. A Supplement explains the preparation and gives the full words of all assigned parts. It is hoped that Corporate Members will speak to pastors and superintendents and have these Exercises used wherever possible. *Collection Envelopes* are furnished so the children can collect their gifts and bring them in at the Christmas celebration.

III. Missionary Offerings

The Board has a right to expect a gift from every Congregational Sunday School, yet a very small percentage now send us anything at all. These gifts are applicable on the Apportionment Plan, and are reported carefully in the Year Book, unless they are sent as "specials." No department of the church ought to send "specials" to the field. These should come from *individuals* as extra gifts over and above regular subscriptions. Corporate Members can help this department by urging our Sunday

Schools and Young People's Societies to keep in touch with us, and by asking from time to time whether the young people of the church have made their regular gifts to the American Board. There is a wide-spread, but fallacious idea, that the young people are expected to give to the Woman's Board more than to the American Board. No such principle has ever been stated or suggested. The Board expects gifts from every Sunday School and every young people's society.

This department offers four report letters a year to Sunday Schools and Societies who wish to make a *definite investment under the "Station Plan."* These letters are now prepared from a dozen stations. We try to encourage these definite assignments of gifts so long as the money comes to the Board's regular treasury and is not sent as a "special."

PERSONAL CONTRIBUTIONS

Those who are acquainted with the history of the Board know full well how much the success of the work financially has depended upon the generosity of individual Corporate Members. Not only have the Corporate Members felt the special obligation in the matter of contributing through the local church, but not a few of them have considered it a privilege and joy to make additional gifts directly to the Treasury of the Board, especially in times of great need, as at the close of the year when a debt is impending. Many instances of this kind could be cited. We recall one Corporate Member who never left on a long vacation without inquiring of the Home Department as to the financial situation, and sending a sizeable check in response, at one time running into four figures. Dotted over our

nineteen missions are hospitals, schools, college buildings, churches, which are the silent memorials of generosity of this kind. The Board is what it is today in no small measure because of the splendid devotion of the Corporate Body. Now that the number of Corporate Members is so greatly enlarged, some think that the sense of personal responsibility will become so attenuated as to deprive us of this important source of income. It should work in exactly the opposite way, and the receipts of the Board under the very first year of the plan, ought to demonstrate the fallacy of the above criticism.

REGULAR AND SPECIAL GIFTS

The Corporate Members, as those officially charged with fundamental responsibility, should be jealous to guard the interests of the general treasury of the Board, and should never contribute toward special funds and needs at the expense of our regular work. At the same time, there are so many important and beautiful tasks to perform in our growing fields that the one who, after fulfilling his duty toward the general work, is able to make a special offering, should be counted most happy.

The distinction between "Regular gifts" and "Specials" should be kept clearly in mind. Regular gifts are those which come to the Board undesignated, so that they may apply on the general budget of appropriations. "Specials" are those which are designated by the donor for objects outside of the appropriations. An examination of the Treasurer's Report will show that the Board received last year $127,994.15 in special gifts. This was made up of a multitude of small items—gifts from Sunday Schools, Endeavor Societies, personal friends of missionaries,

and others for work under the hand of some particular missionary; but also of large items for property and equipment. The acquiring of land and the erection of suitable buildings for schools, colleges, hospitals, etc., from the beginning has been provided for by specials, it being impossible for the Committee to cover these unusual outlays under the regular budget. It should not be inferred, therefore, that the officers of the Board deprecate the making of special gifts. They simply urge that the needs of the general Treasury should be met before these other things are attended to.

LEGACIES

The American Board has a wonderful record in the matter of legacies. Recently Dr. Halsey, the Home Secretary of the Presbyterian Board, made an investigation for the benefit of the Foreign Missionary Conference, of the record of the four leading Foreign Boards in the matter of legacy receipts. This record shows that our Board led all the others at that time, namely in 1910, the totals for the twenty preceding years being as follows:

Congregational	$6,136,285.00
Presbyterian	3,387,615.00
Baptist	2,241,729.00
Methodist	1,829,643.00

Thus it will be seen that the American Board, during that period, received nearly as much as the other three Boards combined.

The remark is frequently made that the day of large and many legacies is past. There is no ground for this assumption. On the contrary, we have every reason to

believe that the Board will receive an increasing revenue from this source. The Treasurer has on his files all the time anywhere from one hundred and fifty to two hundred pending legacy cases, estates in various stages of settlement. The Board is so well grounded in the confidence and affection of its constituents that the number and size of legacies should steadily increase. Through the operation of the Twentieth Century Fund, all receipts of legacies are equalized through the years, so that we are able to maintain a fairly calculable level of income from this source, with a general tendency toward increase.

It is sometimes said that no reputable citizen of Boston with property would dare to die without making his will in favor of Harvard University. Perhaps sometime a similar remark will be made in regard to the Congregationalists with reference to the American Board. Great sums, running far up into the millions, are needed if we are to meet our responsibilities toward the evangelization of the seventy-five million souls placed under our care in different parts of the world. Even though the gifts of the churches should steadily increase, we shall always need the larger sums coming by bequest. Looking ahead twenty or twenty-five years, we should expect that in this way the work of the Board will be greatly enlarged and strengthened in every field. With nineteen colleges and thirty-three hospitals on our hands, not to mention other institutions, there is an insistent call for sizeable gifts.

The Board issues a leaflet entitled "The American Board and Your Will." It also issues a special leaflet for the use of lawyers and others whose advice is sought in the matter of legacies. We should be glad to have the Corporate Members commend these leaflets to their friends. A pastor, by a few words of commendation of

the Board's work and claims, may cause a legacy to be written which will bring more money to the Board's Treasury than would come through the offerings of his church for many years. Here is a fruitful field for activity on the part of the Corporate Body.

CONDITIONAL GIFTS

A similar opportunity is found in building up our Conditional Gift Fund. This is an arrangement, now well understood, whereby people can bestow their property upon the Board during lifetime, and receive an annuity for the same, the rate varying with the age at the time the gift is made. The character of this work, together with the Board's financial standing, has made it possible for this fund to be built up to an impressive figure ($955,394 in 1915). Over three hundred persons are now receiving a stated income through this fund and one and all, they are delighted with the arrangement. This fund can be built up indefinitely if its advantages are made known. It offers one of our largest encouragements for the future. We have special literature on the subject, and shall be glad to equip the Corporate Members with all the needed information.

THE APPORTIONMENT PLAN

So much has been written and said on this subject, that the matter may be dismisssed here with brief mention. By the suggestion of the Commission on Missions, with the approval of the National Council, the churches are asked to raise for the general work of the American Board, in

distinction from the Woman's Boards $560,000. For the Woman's Boards the sum of $300,000 is asked as a separate apportionment. On the percentage basis the Board's share of the entire denominational benevolence would be 28 per cent,—The Woman's Boards' share 15 per cent. Total percentage, 43. This was the ideal set when this important plan was inaugurated. In some of the states, however, it has been felt that on account of the heavy pressure of Home Missionary work, the above percentage could not be raised for Foreign Missions, and the figures have been changed to suit the local situation. It is not in the province of the officers of the Board to decide this matter, nor would they think themselves competent to express any definite opinion in a given case. The churches, through their state organizations, have the matter in their own hands, and must of course be trusted to act conscientiously with reference to the whole task which Christ has given us to do. We merely call attention to the danger, where changes are made in the national apportionment, of slighting the foreign work. The non-Christian world seems far off to many, and the appeal of the heathen nations so vague that this aspect of our common task is more easily relegated to the rear than any other. In the State Conference, the District Association and the local church, we trust the Corporate Members will have it on their hearts to see that the Board is properly provided for when the allotments are made.

The Commission on Missions has pointed out the grave danger of our benevolence becoming mechanical through over emphasis upon apportionment. Perhaps the American Board can be of special help to the churches at this point. Its work is so entirely altruistic that it can be advanced only on the basis of a genuine spiritual appeal. Mechanical and mathematical conceptions of benevolence

would be absolutely fatal in a work of this kind. The more should we seek to emphasize its relation to our Lord's command and program for the world, and its bearing upon the development of the Christian life.

It has sometimes been said that the reflex influence of the foreign work is as great as the service rendered abroad. However that may be, the Board should render a spiritual service to the churches of incalculable amount. The church which omits to contribute to the Board injures itself.

LEADERSHIP IN THE LOCAL CHURCH

The Board has about nine hundred Corporate Members under the new plan. They possibly represent six hundred churches. This should mean that the Board has an accredited, responsible agent in all these organizations. Is it unreasonable to expect that each Corporate Member will consider himself in that light, and that in his own church he will seek to advance the interests of the Board by personal giving, by pushing the educational and financial plans of the Board, by cultivation of the prayer-life of the people, and by seeking out likely young men and young women who may be led to offer themselves for the foreign service?

Through the Apportionment Plan, now fairly well established, such efforts will at the same time advance all our interests as a denomination, and there should be no sense of competition on our part. Most of the educational and financial plans in which we join relate to all our benevolent societies, so that what is done for one is done for all.

Certain things may be urged as widely accepted and as necessary to an efficient church. These are: A Mis-

sionary Committee, representing all the benevolent interests and departments of the church; An educational program running through the year, involving missionary sermons, illustrated lectures, addresses by missionaries and secretaries; missions in the Sunday School; Mission Study Classes; the observance of special missionary occasions, like Christmas and Easter; the every member canvass. The whole range of missionary activity in the local church should be studied each year, and suitable plans made. Here almost any Corporate Member will find a fruitful field.

The Every Member Canvass, originating with the Laymen's Missionary Movement, has come to be recognized far and wide as, under ordinary circumstances, the best method of financing the missionary budget. It involves a definite goal or budget, the securing of pledges by a personal canvass conducted by a large number of teams working two by two on a given Sunday afternoon, and the gathering in of the pledges throughout the year by the weekly envelope system. Undoubtedly there are churches with plans of benevolence well established where it might not be wise to undertake this method; but in the vast majority of cases, by common consent, this is the way. Much literature on the subject is issued by the Laymen's Missionary Movement and by our National Council.

LEADERSHIP IN ECCLESIASTICAL BODIES

Delegates to the National Council represent District Associations and State Conferences, who elect them also with reference to Corporate Membership in the American Board. They are the ones naturally, to advance the

interests of the Board in the Districts and States. Lines of activity which some have followed are: Seeing that Foreign Missions are strongly represented on Association and Conference Programs; visitation of the churches where no interest in this work obtains; correspondence with pastors and laymen in non-contributing or small contributing churches; careful attention to making up of apportionment figures to see that the American Board does not suffer when the allotments are suggested to local churches; arranging with the District Officers of the Board to have missionaries on furlough visit the churches of a certain locality or district.

One Corporate Member in a western state had the work of the Board so much on his heart that he made up a team for the visitation of the leading church centers, consisting of himself, another pastor, a District Secretary of the Board, and a missionary. With this team he toured the state, stirring up great interest, and endeavoring to have each church assigned a definite share of the Board's work under the Station Plan. If a Corporate Member is qualified for such work, and could give a week of his time in the service, it would be of immense value.

ILLUSTRATED LECTURES

Let us speak also of the illustrated lectures which can be obtained at any office of the Board. Some thirty in number, these lectures cover all the fields of the Board, and the various departments of the work. They were used over two thousand times the past year. Some of the lectures are in such demand that they are booked a year in advance. Stereopticon slides are selected from the best material available and are accompanied by reading notes

made as interesting as possible. The Board is seeking to improve its lectures, and we feel that we can commend this method of education to all our members. We find the lectures particularly effective at the mid-week prayer meeting.

THE AMERICAN BOARD AND THE WOMAN'S BOARDS

The relationship between these is frequently misunderstood. Every Corporate Member should have the matter clearly in mind. The women have developed their work to its present splendid proportions largely because they have been willing to assume such a large measure of administrative and financial responsibility. These organizations are not, as in some denominations, mere collecting agencies, turning their gifts over to the general Board without being charged in any manner with the conduct of the work. On the contrary, the Woman's Boards have been asked to become entirely responsible for the support of the unmarried women missionaries and for the conduct of the work under their hands. This constitutes about one third of the entire task. The responsibility is a grave one, and under the most favorable conditions can only be met by the untiring and self-sacrificing labor of the women of our churches. The success of this plan of co-operation through nearly fifty years should be sufficient answer to those who criticise minor details and occasional infelicities.

Each Woman's Board has its separate Treasury, collects its own gifts and legacies, and makes its own appropriations. These appropriations are incorporated with those of the general Board, so that there may not be confusion

on the field, and, for a similar reason, each missionary of a Woman's Board is a missionary of the American Board. The arrangement is becoming increasingly efficient. We trust the appeals of the parent society and of the co-operating organizations among the women may be kept distinct, so that each may receive its share in a scheme of well balanced benevolence.

INTERDENOMINATIONAL CO-OPERATION

The Foreign Boards of the various communions in the United States and Canada, together with other agencies carrying on foreign work, are organized for consultation and co-operation in the "Foreign Missions Conference of North America" (Secretary, W. Henry Grant, 156 5th Ave., New York). This organization has been in existence for twenty-three years, and is proving to be a large factor in promoting efficiency in the various Boards, as well as in developing union movements. It meets once a year at Garden City, Long Island. The Conference between meetings carries on its business mainly through two committees, the Committee on Reference and Council and the Committee on the Home Base. The former committee considers all matters relating to the actual conduct of the work on the field, and conducts such negotiations with Governments as require joint action. It also acts as the Executive Committee of the Conference. The Home Base Committee is charged with direction of the action of the Boards in all matters relating to the home constituency. The Conference also conducts the Board of Missionary Preparation, of which F. K. Sanders, D. D., is the secretary. This Board, of recent creation, is performing an invaluable service in promoting special missionary

training. It has issued a series of pamphlets on the preparation of missionaries for each field, and for each department of the work. It also co-operates with theological seminaries and missionary training schools in the development of suitable courses for the training of foreign workers.

There are three other interdenominational agencies which have proved their value to the Foreign Boards. These are: The Student Volunteer Movement, The Missionary Education Movement, The Laymen's Missionary Movement.

The Student Volunteer Movement (25 Madison Ave., New York) is a recruiting agency for the Foreign Boards. Through its traveling secretaries it reaches all the colleges and academies of the country every two years, and brings together a great convention of student volunteers once in four years. The work of this organization is becoming increasingly valuable. Since the supply of Congregational candidates is quite inadequate to meet the needs of our missions, we are obliged to depend upon those coming to us from other bodies. Without the aid of the Student Volunteer Movement, candidates from these other bodies would rarely find their way into our ranks. In our own Congregational institutions, also, the influence of the Student Volunteer Movement is found to be of great value. Naturally, this is an organization which deals mainly with the secretaries of the Home Department, but its service should be appreciated by a wider circle.

The Missionary Education Movement (156 5th Ave., New York; General Secretary, Mr. Harry Wade Hicks) is a federation of the Foreign and Home Boards for the promotion of missionary education at the home base. Its main activities are: The publishing of text books for Mission Study Circles and Sunday Schools, holding Sum-

mer Conferences for the training of teachers and workers, and arranging for missionary exhibitions.

The Laymen's Missionary Movement (1 Madison Ave., New York) is a direct outcome of the Haystack Centennial of the Board in 1910. Following our great meetings at Williamstown, Mass., around the Haystack Monument, there was held in New York City a meeting of prominent laymen of the different denominations to devise a plan for promoting the cause of Foreign Missions among business men along interdenominational lines. Out of this conference arose the Laymen's Missionary Movement. Throughout the churches in the United States and Canada, the movement has been singularly blessed, especially in the matter of enlarging the lay constituency of the Boards and in promoting efficient plans of church beneficence. Of late it has enlarged its scope to include Home Missions.

A POLICY OF FRANKNESS

The Corporate Members may count upon the officers of the Board and the Prudential Committee dealing with them in an entirely frank and sincere way. This perhaps should not need mentioning, but we occasionally hear remarks and receive letters in response to our appeals based upon the idea that the real condition of the Board is not always made known to the constituents. The friends of the Board should realize that in a work of such magnitude, involving operations all over the world, and where all sorts of contingencies are liable to arise, it is impossible for the Treasurer to know exactly how we stand at a given time, or to estimate with mathematical precision the outcome of the year.

The Treasurer reports to the Prudential Committee

periodically, both as to income and outgo, and toward the close of the fiscal year, he presents a careful estimate of the situation. The appeals which are sent out to the Corporate Members and other friends are as accurate and as candid as the circumstances allow. Never is it sought to alarm our constituents unduly. If there is encouragement, we make the fact known. If there are rocks ahead, we point them out. It should, however, be kept clearly in mind that unless the Board kept appealing in the most earnest way throughout the year, and especially at the end, there would invariably be a large deficiency when the books closed. The fact that we come through successfully in a given year, after solemn warning as to danger of debt, is no evidence that the appeal was unwarranted. Quite the other way. Were it not for the appeal, with its note of alarm, there would have been a debt of considerable size.

At all times, the books of the Board and the records of the Prudential Committee, and in fact all the on-goings of the organization are open to the inspection of the Corporate Members. The officers of the Board heartily welcome calls by Corporate Members and letters of inquiry, if any point needs clearing up. We love to think of the Board as one grand partnership with our missionaries on the field, each standing to his task as God has assigned that task.

IN CONCLUSION

Three generations of missionaries abroad and givers and workers at home have brought the American Board to its present strong position. Those who have served as Corporate Members in the past have regarded the position as bringing great honor and great responsibility. It is

recognized that we have now started upon a new era. The full development of the representative principle has led to linking up the Board with the National Council and the other benevolent agencies of the Congregational churches. The possibilities for good in this plan are great. But there are dangers. The chief danger is that Corporate Members standing for so many denominational interests will not be inclined or able to render effective service to any one interest. The old idea was to elect to membership those who have shown themselves genuinely interested in Foreign Missions. That this theory has proved effective on the whole, none will deny. The status of the Board today attests it. Unfortunately there was involved in the theory the assumption that most of our pastors and church members are not interested in Foreign Missions. We believe the time has come when the Church at large should be trusted with this enterprise, that the Church is ready for it, and that the Board should gain by the process. There should be more general giving, more generous giving, and more educational work under the new plan. It is in the hands of the Corporate Members to bring this about. Let us all, officers, members of the Prudential Committee, Corporate Members, work in close harmony to this end. It is a glorious fellowship.

APPENDIX

MILESTONES IN THE BOARD'S HISTORY

1802—Great revival in Yale College. Mothers consecrated their children to the cause of missions, among them the mother of Samuel J. Mills. Lyman Beecher said that "the American Board originated in the revivals at the end of the eighteenth and the beginning of the nineteenth century."

1806—Meeting of five students of Williams College under a haystack to pray for the evangelization of the world, when Mills uttered the famous words, "We can do it, if we will." "Then and there began the preparations for a new Turkish empire, a constitutional government for Japan and a modernized China," said Dr. J. L. Barton, at Minneapolis, 1909.

1810—The American Board organized with nine commissioners at Bradford, Mass., June 29, by the General Association of Congregational Ministers. First meeting, September 5, at the home of Noah Porter, Farmington, Conn., with five present. "Scarcely had the Board gone from my house," said Mr. Porter, "when my father, seventy-four years old, said to my wife, 'How much ought I to give to this object?' 'Five hundred dollars,' was the instant reply. This was probably one-fourth or one-fifth of all he possessed."

1812—Five young men ordained as missionaries at the Tabernacle Church, Salem, February 6—Adoniram Judson, Samuel Nott, Jr., Samuel Newell, Gordon Hall and Luther Rice. On reaching Calcutta, they were ordered home by the British East India Co.

Eight commissioners added from the Presbyterian Church, at the annual meeting in Hartford.

Charter obtained from the State of Massachusetts, June 20, after strong opposition during two sessions of the Legislature. The objection that "we have no religion to spare" was answered by saying, "Religion is a commodity of which the more we export the more we have remaining."

1813—First mission of the Board started in Bombay, among the Marathas of W. India, by the party expelled from Calcutta.

1814—American Baptist Union formed as the result of Messrs. Judson and Rice having changed their views on baptism. They begin work in Burma.

1816—Second mission of the Board opened in Ceylon.

Henry Obookiah, a waif from Hawaii, found weeping on the steps of Yale College. This led to the organization of a school in Cornwall, Conn., for education of heathen youth in the United States. Seven nationalities among the students. (Forerunner of Hampton and Tuskegee, International College in Springfield and Schauffler Training School in Cleveland.)

1817—Beginning of schools and industrial missions among the Cherokees. Extended later to many other tribes. President Madison ordered government assistance in making explorations. President Monroe visited the schools in 1819.

1818—Wesleyan Methodist Missionary Society formed, four years after the Baptists, showing that our Board had started a movement as well as a society.

The *Panoplist*, organ of the Board started in

1805, becomes the *Missionary Herald.* A Missionary Library started.

1819—Meeting in Park Street Church, Boston, October 15, when Hiram Bingham, Asa Thurston, five assistants, the wives of these seven, and three Hawaiian youths educated at Cornwall, were organized into a church. They sailed, October 23, for the Sandwich Islands, to open the third mission of the Board.

1820—The Board entered Turkey at Smyrna, not far from the place where Paul said, "A great door and effectual is open unto me." Pliny Fisk and Levi Parsons first arrivals. Rev. Daniel Temple set up on the island of Malta the first printing press seen on the Mediterranean. He had three presses, with fonts of type in seven languages.

1822—Headquarters of the Board removed from basement of Secretary Evart's house to second floor of a tenement on Cornhill. Four years' later to basement of Lyman Beecher's church on Hanover Street. Erection of the Missionary House in Pemberton Square, in 1838, gave a permanent home until the Congregational House was occupied in 1873.

1823—Opening of the first school for girls in Oodooville, Ceylon. Object: "to provide suitable companions for the graduates of the (boys') seminary at Batticotta!" Nearly 250 girls were in schools in Ceylon at that early period.

Remarkable revivals, during this decade, in Ceylon, among the North American Indians and in the Sandwich Islands, where there were now 900 schools with over 44,000 pupils. The king and twelve chiefs among the first to learn to read.

1830—China entered by the first American missionaries, Elijah C. Bridgman and David Abeel.

First English railroad opened from Manchester to Liverpool. First one began in America from Albany to Schenectady. In 1837 steamers began to cross the Atlantic (Cunard Line) and the P. & O. Line to India was established.

1831—Opening in Constantinople of what is now the Western Turkey mission. Other stations occupied during this decade were Brousa, Trebizond and Erzroom. Among the pioneers were William Goodell, Cyrus Hamlin, William Schauffler, Elias Riggs, Eli Smith, and H. G. O. Dwight.

1833—Missions started in Siam, Singapore, Persia and at Cape Palmas, West Africa. The Chinese Mission reinforced during this decade by S. Wells Williams, Ira Tracy and Dr. Peter Parker.

1834—Opening of the Madura Mission by missionaries from Ceylon.

Titus Coan and William Arms explored Patagonia. Messrs. Lyman and Munson, seeking to establish a mission in Sumatra, killed by natives.

1835—Opening of the Zulu Mission by Rev. Messrs. Grout, Lindley, Champion, Wilson, Venable and Dr. Adams.

1836—Opening of missions to Indians in the Northwest. Of fifty-one Americans who occupied the vast area now covered by California, Oregon, Nevada, Utah, New Mexico, Arizona, Texas and Alaska, thirty were missionaries. Marcus Whitman among the pioneers. He and his wife killed (in 1847) by Indians, who destroyed the Oregon mission.

1837—Great financial panic in United States. Large shrinkage in receipts and sixty-four missionaries held back. In Ceylon, 5,000 pupils dismissed from 171 schools. Nearly all the schools for Indians in the United States disbanded.

This period marked by extent of new territory covered. The Board now had twenty-five missions, nine among North American Indians and 365 workers in the field, not including native helpers.

1842—China opened five treaty ports, Canton, Amoy, Foochow, Ningpo and Shanghai, at close of the Opium War. Soon occupied by twelve missionary societies, ours among them.

1844—First telegraph line opened between Baltimore and Washington by Samuel F. B. Morse.

1846—Difference of views concerning slavery led to organization of the American Missionary Association, which eventually took charge of our foreign work in the United States.

Protestant Armenian Church founded in Constantinople.

1847—Foochow Mission started by transference of two missionaries from Siam.

1849—Central Turkey Mission opened in Aintab. Five stations increased to twenty-four within twenty years. Seat of Central Turkey College, for which a Mohammedan gave the site.

1850—Twelve printing establishments, with publications in thirty languages, now in operation. Several of the Board's presses have been a source of revenue. One in Bombay earned $46,743 in eight years. In China alone, present issues of Christian literature exceed a hundred million pages annually, just from mission presses.

1852—Micronesia entered by Messrs. Snow, Sturges and L. H. Gulick, under the newly organized Hawaiian Board of Missions. Four years later, first *Morning Star* launched to carry the mail and supplies.

1854—Commodore Matthew G. Perry entered Japan. North China Mission opened at Peking.

1857—The Dutch Reformed Church withdrew and formed a separate Board. Hon. Theodore Frelinghuysen resigned the presidency of our Board and was succeeded by Mark Hopkins, who served until his death in 1887. His successors have been Richard S. Storrs, Charles M. Lamson, Samuel B. Capen, and Edward C. Moore.

Great Sepoy rebellion in India, when nearly a thousand English were killed. Queen Victoria assumed control, and in 1877 was proclaimed Empress of India.

1859—Message received over the new Atlantic cable, at annual meeting in Philadelphia, saying: "The Chinese empire is to be open to all trade; the Christian religion is to be allowed and recognized; foreign diplomatic agents are to be admitted to the empire."

1860—Semi-centennial meeting in Boston. Native Christians of Ceylon sent a thank-offering of over $500. Rev. Samuel Nott only survivor of the original band of five missionaries. Receipts for fifty years were $8,632,315. Over 1,200 workers had been sent out, 39 missions established, 18 languages reduced to writing, millions of pages printed in 40 languages, 149 churches with 55,000 members, and 369 schools, with over 10,000 pupils, established. The Sandwich Islands and some of the Indian tribes were recognized as Christian nations.

1868—Peaceful revolution in Japan which ushered in the extraordinary epoch of western civilization.

Woman's Board of Missions organized in Boston and Board of the Interior in Chicago, followed in 1873 by Board of the Pacific in San Francisco.

1870—Two branches of the Presbyterian Church unite and form their own Board. The Persian, Syrian and Gaboon missions, and two among North American Indians, transferred to them.

1871—Formal opening of the Bulgarian mission signalized at Eski Zaghra by placing upon a table the first bound copy of the Bible in that language, around which kneeled in prayer its translator, Dr. Riggs, Dr. E. E. Bliss of Constantinople and Secretary N. G. Clark of Boston.

1872—Opening of missions in Spain, Austria, Mexico and Italy, the last suspended in 1874.

1873—Japanese removed sign-boards with edicts against Christianity which had been in force 250 years.

1879—Bequest of nearly a million dollars from Asa Otis.

1880—Within four years, missions were opened in North Mexico, in West Central and East Africa, in Shansi, China, and Hong Kong, the last with special reference to Chinese returning from the United States.

1885—Seventy-fifth Anniversary in Boston. The Board's aggregate receipts from the beginning over $21,000,000. Number of church members nearly 95,000, and about 400,000 pupils under instruction in Christian schools.

Thirty-two societies in America now engaged in foreign missionary work.

1886—Student Volunteer Movement began in United States. "Has any such offering of living young men and women been presented in any age, in any country, since the day of Pentecost?" asked Dr. McCosh.

1888—First World's Missionary Conference in London. Second in New York in 1900. Third in Edinburgh in 1910.

1889—Full religious liberty proclaimed in Japan.

1890—Banner year of the century in number of missionary societies organized—22 new ones formed. Began a decade of our greatest development in educational and medical missions. Appeal of the Shanghai Conference for 1,000 new missionaries in five years more than responded to.

Mission premises on Ponape destroyed by Spaniards. Indemnity of $17,500 paid four years later by Spain, but missionaries not allowed to return till Caroline Islands came into possession of Germany.

1895—Terrible Armenian massacres. Large destruction of mission property in Harpoot and elsewhere. Ten native pastors and many others killed, 13 chapels and 22 schools wrecked. 16,000 orphans on hands of missionaries.

1898—Forward Movement inaugurated. Object: "to secure direct support of individual missionaries by single churches or persons."

Admiral Dewey entered Manila Bay and the Philippine Islands became United States territory. Four years later, complete civil government was established under William H. Taft as Governor.

1900—Boxer uprising in China, resulting in the killing of uncounted multitudes of native Christians, nearly one hundred missionaries of all Boards, and the destruction of nearly all the mission property in North China. Sixteen American Board missionaries and missionaries' children were martyred, together with half our native Christians in Shansi. Today all the stations have been rebuilt out of indemnity funds, the ranks of the workers have been filled and enlarged and there are more than twice as many native Christians as in 1900.

1906—Celebration of the Haystack Centennial at North Adams and Williamstown.

1910—Celebration of the Board's Centennial at Boston, Andover and Bradford. Erection of monuments at the last two places.

1912—Celebration of the Centennial of the ordination and sending out of first missionaries in Tabernacle Church, Salem. Following the course of the original event, five theological students were ordained by a great council and set apart for work in foreign lands. These students sat on the identical settee used by Judson and his companions one hundred years before, and the same bass-viol was used in leading the singing.

1913—Meeting of the Board with the National Council at Kansas City where it was decided by practically a unanimous vote to have delegates of the Council become Corporate Members of the Board.

1914—The Great War.

1915—Unparalleled Armenian atrocities in Asia Minor by which the larger part of this race was deported or killed. Mission stations left desolate.

WHAT FOREIGN MISSIONS HAVE DONE

They have made the name of Jesus the best-known and best loved name in the world.

They are preaching the gospel statedly in over ten thousand different places.

They have planted in the leading foreign lands the Church of Christ, with a membership of 2,644,170.

They have created a great system of Christian schools and colleges, having a present enrolment of over a million and a half pupils.

They have stimulated the governments of the leading nations of the East to establish educational systems.

They have introduced modern medicine, surgery, and sanitation into the darkest quarters of the globe, by means of 675 hospitals and 963 dispensaries.

They have been the principal agents of relief in famines, and have made scientific investigation of the causes which lie at their root.

They have taught people habits of cleanliness and the laws of health, thus lessening the spread of plague.

They have upheld the idea of the dignity of labor among those who regard toil as menial.

They have established a multitude of trade schools in which development of Christian character keeps pace with growth in manual skill.

They have taught the use of modern tools and agricultural implements and thus increased the efficiency and wealth of many nations.

They have greatly extended the markets of America by creating in Oriental peoples a thousand appetites which only international trade can supply.

They have helped to abolish human slavery, and shown the Christian way of caring for the aged, orphans, blind, deaf mutes, insane, and lepers.

They have lifted women from a condition of unspeakable degradation and trained a new generation of Christian mothers, wives, and daughters, who are making homes and introducing new ideals of social life.

They have translated the entire Bible, or portions of the Scriptures, into 500 languages and dialects, distributing last year alone 9,272,211 copies of the Word of God.

They have reduced many strange tongues to writing and have created a literature for whole races, producing annually a vast amount of good reading in the shape of books, hymnals, and papers for all ages.

They have transformed the people of the Fiji Islands, the New Hebrides, Melanesia, and other island groups from cannibals to civilized human beings.

They have enabled Bulgaria to rise to the level of national independence.

They have furnished the incentives which made possible Japan's peaceful evolution from feudalism to constitutional government, and from opposition to Christianity to the granting of full religious liberty.

They have been the main agent in the extraordinary awakening of the people of China by which, turning their backs on the history of 4,000 years, they have adopted Western ideas in government, education, and commerce, and are showing an amazing readiness to receive the Gospel of Christ.

They have started a movement in Korea which is going forward with such unparalleled rapidity that this nation bids fair to become Christianized within a generation.

They have held the home churches true to the essential purpose of the Gospel, have broadened their outlook, deepened their devotion, and demonstrated the universal and all-conquering character of Christianity.